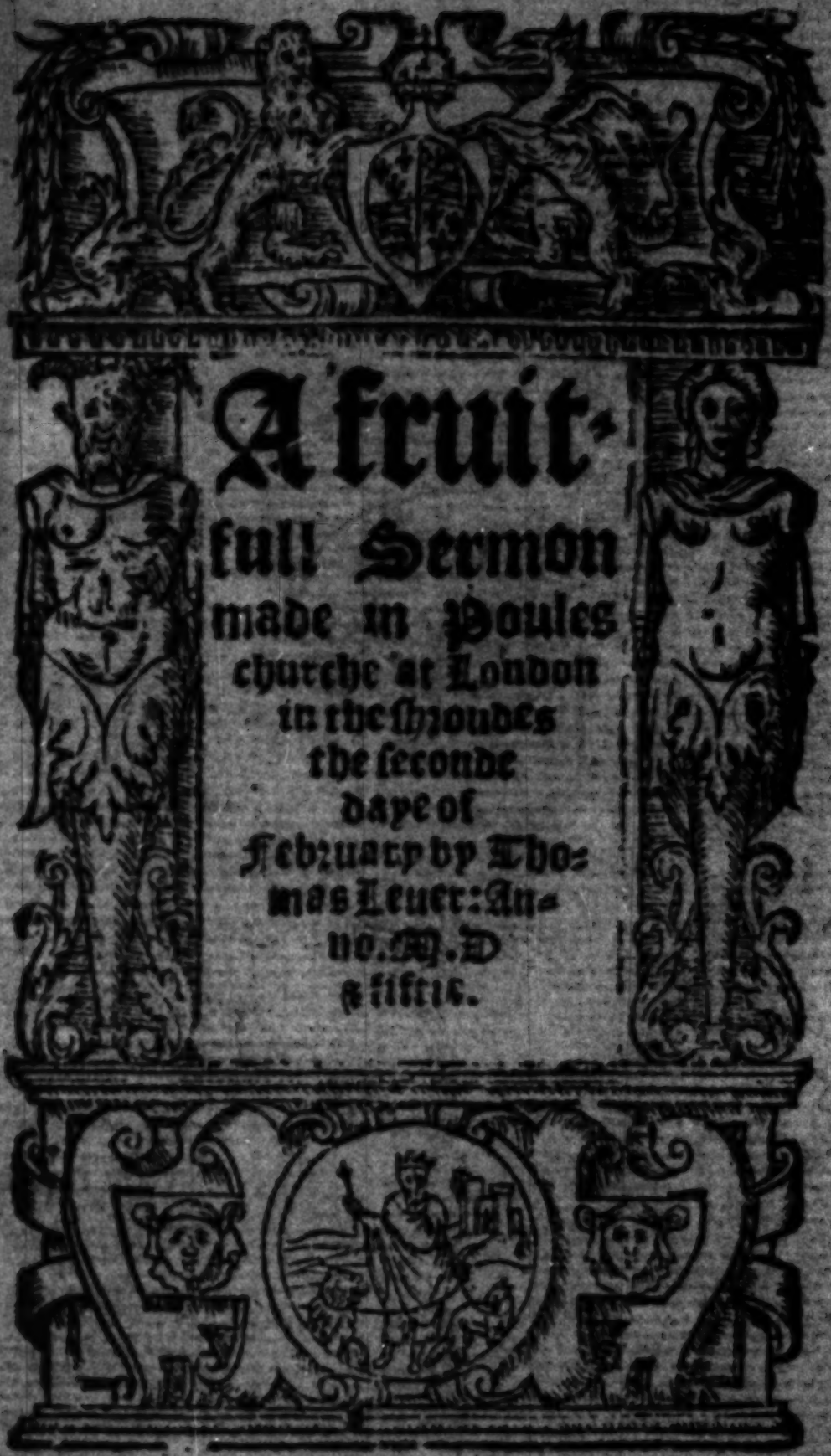

A fruit-full Sermon made in Poules churche at London in the shroudes the seconde daye of February by Thomas Leuer: Anno. M.D. & fifty.

BRITISH MUSEUM

GOD be merciful vn to vs. Good Christen people Christe Iesu the sonne of God, the wysedome of the father, the sauiour of the worlde, whyche hath redemed vs with his precious bloud most pitifully lamentyng our myseries, and earnestlye threatninge our wylfull blyndnes, cryeth oute by the voyce of the wyse king Salomō, saying: *Quia uocaui, et renuistis, et cetera Prouer. i.* Because I haue called (sayeth the wysedome of God) and ye haue denyed, I haue stretched forth my hand, and there was none that woulde beholde: yea ye haue dispised all my councels, and my rebukes haue ye not regarded,

I therfore shall laugh at your destruccion, and I shal mocke, when it is come vpō you whiche ye haue feared. Assuredlye good people, God, *Qui mortem non fecit, nec letatur in perdicione viror ū*, God whiche (as the boke of wisedome sayth) made not death, ne dothe not delyghte in the perdicion of manne, cannot be of suche affeccion, as to delyghte in laughynge or mockyng our miseries: but euen as that man whyche dothe delyghte to laughe at other mens griefes, is a man most farre of from lamentynge and pytynge them to do them good: so is God so sore offended & dysplealed wyth them that dispyse hys counselles, threatning or promises, while they might haue merry, that he wyll as it were rather of mockyng, laughe and skorne, then of pitye lamente and help their miserable wretched griefes, when as they would haue

comforte. Se therfore howe mercy-
fully God hath called by the say-
inges and wrytinges of Moyses,
the Prophetes, and the Apostles,
and howe fewe haue hardened to
beleue. Se how wonderfully God
hath stretched forth hys hande, in
creatynge heauen and earthe, and
all thynges in them conteyned, to
the vse, commoditie, and comforte
to man: and how fewe do dayly be-
hold these creatures, to be thanke-
full vnto the creatoure. Se howe
muche good counsell and earnestie
threatenynge God hath geuen of
late vnto Englande, by settynge
forth of his worde in the englyshe
tonge, causynge it to be read dayly
in ỹ churches, to be preached pub-
ly in the pulpites, and to be rehear
sed euery where in communicatiõ,
and how many continuing, yea in-
creasynge their wycked lyues, re-
garde not gods worde, dyspise his

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threateninges, desyre not his mercye, feare not his vengeance.

Wythoute doute good people verye manye haue deserued the vengeaunce of God, and yet by repentaunce founde plentye of mercye: but neuer none that euer refused the mercye of God hath escaped the vengeaunce of God in the time of hys wrathe, and furye.

Yea but what mercyes of God haue we refused, or whae threatenynge of God haue we here in England not regarded: whyche haue forsaken the Pope, abolyshed idolatrye and superstition, receyued goddes worde so gladly, reformed all thynges accordinglye therto so spedily, and haue all thinges most nere the order of the primitiue chuc che vniuersallye: Alas good brethren, as trulye as al is not golde that glystereth, so is it not vertue & honesty, but very vice and hipocrysye

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crisse, wherof England at this day dothe moste glorye. Wherfore the worde is playne, and the sayinges be terrible, by the whyche at thys tyme God threateneth to punyshe, to plage, and to destroy England. Yt is a wonderous playne worde to saye that Englande shall be destroyed: and vpon thys worde ensuinge, it should be a terrible sight to se hundred thousandes of Scottes, Frenche menne, Papists, and Turkes, entryng in on euery syde, to murther, spoyle, and to destroye. Thys playne worde of a credyble person spoken, wyth thys terrible seyng afore our eyes in sight wold make oure corage to fall, and oure hertes to ryue in peces, for wofull sorowe, feare, and heaumesse.

Alas Englād, God, whom thou mayest beleue for, his truthe, hathe sayd playnly thou shalt be destroyed, and all thyne enemyes, bothe

Scots, Frenchmen, Papistes, and Turkes, I do not meane the men in whome is some mercye, but the most cruell vices of these thy enemyes beynge wythout all pitie, as the couetousenes of Scotland, the pryde of Fraunce, the hipocrysy of Rome, and the Idolatrye of the Turkes. A hundred thousande of these enemies are landed at thy hauens, haue entred thy foztes, and do pzocede to spoyle, murther, and vtterly destroy: and yet foz all this thou wzetched Englande beleuest not gods wozde, regardest not hys threatninge, callest not foz mercye, ne feaxeste not gods vengeaunce. Wherfoze God beinge true of hys wozd, and righteous in hys dedes, thou Englande whyche wylt haue no mercye, shalt haue vengeaunce, whyche wylte not be saued, shalte be destroyed. Foz God hath spoken, and it is wzytten.

Omne

Omne regnum in se diuisum desolabitur.
Euerye kyngdome that is deuyded in it selfe, shall be desolate, and destroyed. And Salomon sayeth: Because they haue hated learnyng and not receiued the feare of God, destruccion commeth sodaynlye: Yea truelye, and bryngeth Idolaters vnto misery, and proude men vnto shame. Ye all here fele, see, knowe, and haue experience, howe that this Realme is deuyded in it selfe by oppynyons in religyon, by rebellious sedicion, yea and by couetouse ambicion, euerye manne pullynge and halynge towardes them selues, one from another.
It is not onelye diuyded, but also rente, torne, and plucked cleane in pieces. Yea and euerye couetouse manne is an Idolater, settynge that mynd and lone vpon ryches, whyche ought to be geuen vnto God onelye.

Euery

Euery couetouse man hateth learnynge, and receyueth not the feare of God, for the gredy desire that he hathe to the lucre of thys worlde. Euerye couetouse man is proude, thynkynge hymselfe more worthy a pounde, then a nother man a penye, more fitte to haue chaunge of sylkes and veluettes, then other to haue bare frise cloth, and more cõuenicnte for hym to haue aboundaunce of diuerse dilicates for hys daintye toth, then for other to haue plẽty of bickes & muttons for theyr hongry bellyes: and finally that he is more worthye to haue gorgeouse houses to take his pleasure in, in banketynge, then labozynge men to haue poore cotages to take rest in, in sleepynge. Undoubtedlye God wyll make all those to fall wyth shame, which set them selues vp in pryde so hygh, that they can not see other men to be chyldren of

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the same heauenlye father, heires of the same kingdome, and bought with the same pryce of Christes bloude, that they take them selues to be. That realme, that realme that is full of couetousnes, is full of diuision, is full of contempt of goddes mercye, yea and sclaunder of hys worde, is full of Idolatry and is full of pryde. Diuision is a signe of destruction, contemning of goddes mercye causeth his vengeaunce to come sodeynly; Idolatrye euer endeth in misery, & pryde neuer escapeth shame. Then if you fele, knowe, and haue experyence, that Englande by reason of couetousnes is full of diuision, is full of contempte of goddes mercye, is full of Idolatrye, is full of pryde, Flatter not youre selues in youre owne phãsies, but beleue the worde of God, whiche telleth you truelye that Englande shall be destroyed

sodein-

sodainly, miserably, and shamefully. The same destruccion was tolde to the Sodomites, was tolde to the Niniuites: was deserued of the Sodomites, and was deserued of the Niniuites: but came vpon the Sodomites, and was tourned from the Niniuytes. And why? For because the Sodomytes regarded not goddes threatenynges and were plaged wyth gods vengeaunce, the Niniuytes regarded goddes threatnynges, and escaped gods vengeaunce.

Now all you Englyshe men at the reuerence of God, for the tender mercyes of Jesu Christ, for the reuerent loue to youre most gentle and gracious kynge, for the sauegarde of your cuntry, and for tender pyty of your owne wiues, your children, and your selues, cause not Englande to bee destroyed wyth gods vengeaunce, as was the Cy-

tie of the Sodomites: but repent, lament & amend your liues, as did the good Niniuites. For if ye spedely repent, & mysserably lamente, & be ashamed of your vainglory, couetousnes, & ambicio, ye shal cause couetous, sedicious, proude, & vicious England, sodenly, miserablye yea & shamefully in the syghte and iudgement of the world, to vanysh away. And so sinne & abhominacion destroyed by the repentaunce of man, this pleasaunte place of Englande, and good people shall be preserued and saued by thy mercy of God. For els if man wil not forsake his synne, God wyll not spare to destroye both the man and hys plate with his synne.

Wherefore the Epystle by the order nowe taken, appoynted for thys fourth Sunday after twelfe tyde, is a lesson most mete to teache you to knowe and lamente youre

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greuous sinnes of late committed, whyche as yet be in suche case, that man wythout greate repentaunce cannot sone amende them, nor god of hys ryghteousnes much longer suffer them. It is wrytte in the beginning of the. iii. Chap. of Paul to the Rom. on this wyse.

Euery soule be subiecte vnto the hygher powers, for there is no power but of God. Those powers whych be, are ordeyned of God. Wherefore he that resysteth power, resysteth the ordinaunce of God, but they whyche doo resiste, shall receyue to themselues iudgement. For Rulers are not to be feared for good doinges, but for euil. Wouldest thou not feare the power: do that whyche is good, & thou

shalt

shalt haue prayse of it. But if thou do euyll, feare: for he beareth not the sweard wythout a cause, for he is the minister of God to auenge in wrath, hym that doeth euyl. Wherefore ye must nedes be subiecte, not only for wrathe, but also for conscience sake. For thys do ye paye tribute: For they are the ministers of God attendyng to thys same thynge. Geue therefore vnto euery one dueties: tribute to whõe trybute is due, custome to whome custum is due, feare to whom feare is due, honoure to whom honour is due.

Thus haue ye heard howe that euery one ought to be vnder obedience, and geue vnto other that whych is due. Howbeit experience declareth howe that here in Englande poore men haue been rebels, and ryche men haue not done their duetie. Both haue done euyll to

prouoke

prouoke goddes vengeance, neyther doth repente to procure gods mercye.

Nowe for the better vnderstandyng of thys matter, here in thys texte, fyrst is to be noted, how that *Anima*, the soule, for as muche as it is the chiefe parte of man, is taken for the whole man: as we in oure englyshe tonge, take the bodye beynge the worse part for the whole. As if I saye, euery bodye here, I meane euerye man or woman here. So in the fourthe of Leuiti. *Anima que peccaverit, ipsa morietur.* The soule that sinneth, it shall dye: meanyng the man or woman that synneth. And euen so here Paule by the Ebrue phrase and maner of speche, commaundeth euery soule, whych is by the englische phrase euery bodye, that is to saye, euerye person, man, woman, & child to be subiect. As thou art in dede, so acknowe-

ledge

ledge thy selfe in thine own mynde Hypotessestho, ẏ is to saye, set or placed vnder the hygher powers, yea and that by God. For as there is no power of authorithy but of god, so is there none put in subieccion vnder theym but by God. Those powers whiche be are ordeyned of God. As is the power of the father ouer hys chyldren of the husband ouer hys wyfe, of the master ouer hys seruauntes, and of the kynge ouer hys lande and subiectes: wyth all kynde of magistrates in their offices ouer their charge.

Nowe to proue that these bee the ordinaunces of God, we haue by goddes word bothe in the olde testamente and in the newe, their names rehearsed, theyr offices dyscribed, and theyr duties commaunded. Yet that notwythstandynge some there be that labour by wrestynge of the scripture to pulle

them selues from vnder due obedience: saiynge that it appeareth in the actes of the Apostles how that they hadde all thynges commen, and therfore none more goodes or ryches, power or aucthoritie, then other, but all alyke.

Truthe it is, that the Apostles had all thynges comen, yea and that christen men, in that they are christen men rather then couetous men, haue all thynges comen, euen vnto thys day. How be it ther can be nothyng more contrarye or further disagreyng from that phantastical commennesse, or rather from that diuelyshe disorder, and vnrighteouse robry, where as Idle lubbers myghte lyue of honeste mennes laboures, then to haue all thynges comen as the Apostles hadde. as christen men haue, and as I do meane. And thys is theyr vsage, and my meanynge: that

ryche

ryche menne shoulde kepe to theym selues no moze then they neve, and geue vnto the pooze so muche as they nede. For so Paule wryteth to the Corinthes. I meane not (sayethe Paull, speakynge to the ryche) to haue other so eased, that you therby shoulde be brought in trouble of nede, but after an indifference, that at this tyme your abundaunce, myght helpe their nede. And so dyd the Apostles take order as appeareth in the fourth of the actes. *Quotquot habebant agros et possessiones, etc.* As many as hadde landes and possessions dyd sell them, and broughte the prices vnto the feete of the Apostles, and distribution was made vnto euerye one accordinge vnto euerye mannes neede. So they whyche myght spare dydde freelye geue, and they whiche hadde nede dyd thankefully receyue.

For so is it mete, that christē mens goodes shuld be comen vnto euery mans nede, & priuate to no mans luste. And those comune goodes to bee disposed by liberall geuers, and not spoyled by gredy catchers. So that euery man may haue accordyng to hys nede sufficient, and not accordynge to hys spoyle so muche as he can catche, no nor accordyng to the value of the thyng, euery man a penye, a grote, or a shyllyng. For they that Imagyne, couet, or wyshe to haue all thynges comune, in suche sorte that euery man myght take what hym luste, wolde haue all thynges comen and open vnto euery mans luste, and nothynge reserued or kept for any mans nede. And they that wolde haue like quantitie of euery thyng to be geuen to euery man, entendyng therby to make all alyke, do vtterly destroy the congregacyon,

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the misticall bodye of Chryst, wher as there must nedes be dyuers mē-bers in diuerse places, hauynge di-uerse duetyes. For as Paul sayth: yf all the bodye be an eye, where is then hearyng? or yf all be an eare, where is then smellyng? meanyng therby, that yf all be of one sorte, estate, & roume in the comē wealth, how can then dyuerse duetyes of di-uerse necessarye offices be done?
So that the fre herte, and liberall gyfte of the ryche, must make all that he may spare, comen to releue the nede of the poore: yea yf there be great necessitye, he must sell both landes and goodes, to maynteyne charitie: And thus to haue all thin ges comen, doth derogate or take a way nothynge from the authoritye of rulers. But to wyll to haue all thynges comen, in suche sorte that idle lubbers (as I sayde) myghte take and waste the geines of labo-

vers wythout restraint of authoritie, or to haue lyke quantitye of euerye thynge to be geuen to euery mā, is vnder a pretēce to mende al, purposely to marre all. For those same men pretēdynge to hate couetousnes, wold be as rych as the rychest: and sayinge that they hate pryde, wold be as hyghly taken as the best, and semynge to abhorre enuye, can not be content to se any other rycher or better then they them selues be. Now I heare some saye that thys errour is the fruyte of the scripture in englyshe. No, neyther thys, nor no other errour commeth because the scripture is set forth in the englyshe tonge, but because the rude people lackynge the counsell of learned menne to teache theim the trewe meanynge when they reade it, or heare it, muste nedes folowe theyr owne Imagination in takynge of it. And

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the chiefest cause that maketh the to imagine thys abhominable errour, that there shuld be no ryche menne nor rulers, cũmeth because some ryche men and rulers (marke that I saye some, for all bee not suche) but I saye some ryche men, and rulers by the abuse of their ryches and authoritye, doeth more harme then good vnto the comen wealth, and more grieke then comfort vnto the people. For nowe a dayes ryche menne and rulers do catche, purchesse, and procure vnto them selues great commodities from many men, and do fewe and small pleasures vnto any men.

As for example of ryche men, loke N3
at the merchantes of London, and ye shall se, when as by their honest vocacõ, & trade of marchãdise god hath endowed thẽ with great abũdaunce of ryches, then can they not be content w the prosperous welth

of that vocacion to satisfye theym selues, and to helpe other, but their riches muste abyde in the countrey to bie fermes out of the handes of worshypfull gentlemen, honeste yeomen, and poore labouringe husbandes. Yea nowe also to bye personages, and benefices, where as they do not onelye bye landes and goodes, but also lyues and soules of men, from God and the comen wealth, vnto the deuyll and theim selues. A myscheuouse marte of werchandzie is this, and yet nowe so comenly vsed, that therby shepeheardes be turned to theues, doggs into wolues, and the poore flocke of Christ, redemed with his precious bloud, moste miserablye pylled, and spoyled, yea cruelly deuoured. Be thou marchaunt of the citye, or be thou gentleman in the contrey, be thou lawer, be ȳ courtear, or what maner of man soeuer

thou

thou be, that can not, yea yf thou be master doctor of diuinitie, that wyl not do thy duety, it is not lawfull for the to haue personage, benefice, or any suche liuyng, excepte thou do fede the flocke spiritually wyth goddes worde, and bodelye wyth honeste hospitalitye. I wyll touch diuerse kyndes of ryche men and rulers, that ye mays se what harme some of theim do wyth theyr ryches and authoritye. And especiallye I wyll begynne wyth theym that be best learned, for they seme belyke to do moste good wyth ryches and authoritie vnto theim cõmitted. If I therefore beynge a yonge simple scholer myghte be so bolde, I wolde aske an auncient, wyse, and well learned doctor of diuinitie, whych cometh not at hys benefice, whether he were bounde to fede hys flocke in teachynge of goddes worde, and kepyng hospi-

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talitie

talitie or no? He wold answere and saye: for my curate supplieth my roume in teachynge, and my farmer in keepynge of house. Yea but master doctor by your leaue, both these more for your vauntage then for the parysshe comforte: and therfore the mo such seruauntes that ye kepe there, the more hatme is it for your parysshe, & the more synne and shame for you. Ye may thynke that I am sumwhat saucye to laye synne and shame to a doctor of diuinitie in thys solemne audience, for some of theim vse to excuse the matter, and saye: Those whych I leaue in myne absence do farre better then I shoulde do, yf I taryed there my selfe.

Nowe good master doctor ye saye the verye truthe, and therfore be they more worthye to haue the benefice then you your selfe, and yet neyther of you bothe sufficient

mate,

mete, or able: they for lacke of habilitye, and you for lacke of good wyll. Good wyll quod he: Naye I wolde wyth all my harte, but I am called to serue the kynge in other places, and to take other offices in the comen wealthe. Heare then what I shall aunswere yet once agayne: There is lyuynges and rewardes due and belongyng to theim that labour in those offyces, and so oughte you to be contente wyth the lyuyng and reward of that office onelye, and take no more, the duetye of the whyche office by your labour and diligence ye can discharge onlye, and do no more. And so Paule wryteth vnto the Corinth. sayinge: The Lord hathe ordeyned that they whyche preache the Gospell, shulde lyue vpon the Gospell. And vnto the Thessalonians. He that dothe not labour shulde not eate.

By

By these textes well set together, you may conclude and learne, that there as you bestowe your labour, there maye ye take a lyuynge, and ther as ye bestowe no labour, there ought ye to take no liuyng. Well let vs procede further vnto other nowe, for I perceyue that all that which I haue spoken against them that take greate gaynes of theyr benefices, & do lytle good to theyr benefice, maye seme to be spoken agaynst the vniuersitye, yea and a gaynst the kynges mayestye: whyche now by reason of improperactions haue no lytle gaynes of benefices, and yet bestowe no great laboure nor almes vpon the parysshioners of those benefices. Surely, for as muche as I feare the displeasaunce of God more yf I shoulde not speake the truthe, then the displeasure of man yf he be offended in hearynge of the truth, truelye I

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wyll tell you. Seyng that improperations beynge so euyll that no man can alowe theym, be nowe so employed vnto the vniuersities, yea and vnto the yerelye reuenues of the kynges maiestye, that fewe dare speake agaynst them, ye maye se that some men, not onelye by the abuse of ryches & authoritie, but also by the abuse of wysedom and pollicie do much harme, and specially those, by whose meanes thys realme is nowe brought into such case that eyther learnyng in the vniuersitie, and necessarye reuenues belongynge to the moste hygh authoritye is lyke to decaye, or elles improperations to be mayntained, whyche bothe be so deuyllyshe and abhominable that yf eyther of the come to effecte, it wyll cause the vengeaunce of God vtterly to destroy this realme. Do not thynke that I meane any thyng agaynst that

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whych

whyche the kynges mayestye by acte of Parliament hathe done: no nor that I wyll couer in silence, or alowe by flatterie that whyche couetouse officers (some as I suppose nowe beyng present) contrarye to goddes lawes, the kynges honour, and the comen wealth vse to do. For in suppressinge of Abbeyes, Cloysters, Colleges, and Chauntries, the entente of the kynges maiestie that dead is, was, and of this our kynge now, is beste godlye, and the purpose or els the pretense of other, wonderouse godlye: that thereby suche abundaunce of goodes as was superstitiously spente vpon vayne ceremonies, or voluptuously vpon idle bellies, myght come to the kynges handes to beare hys great charges, necessarilie bestowed in the comen wealthe, or partly vnto other menues handes, for the better re-

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leue of the pore, the mayntenaunce of learning, and the setringe forth of goddes worde. Howe beit couetouse officers haue so vsed thys matter, that euen those goodes whyche dyd serue to the releue of the poore, the mayntenaunce of learnyng, and to confortable necessary hospitalitie in ẏ com ẽ wealth, be now turned to maynteyne worldly wycked couetouse ambicion.

I tell you, at the fyrste the intente was verie godly, the pretence wonderouse goodly, but nowe the vse or rather the abuse and mysorder of these thynges is worldlye, is wycked, is deuilyshe, is abhominable.

The kynge maye haue, and wolde to God he hadde in hys handes to bestowe better, all that was euell mispente vpon supersticious Ceremonies, and voluptuous Idle bellyes.

But

in the Shroudes in Poules.

But you whych haue gotten these goodes into your own handes, to turne them from euyll to wozle, & other goodes no frome good vn= to euyll, be ye sure it is euen you that haue offended God, beggled the kynge, robbed the ryche, spoy= led the poze, and brought a comen wealth into a comen misery e. It is euen you, that must eyther be pla= ged with gods vengeaunce as wer the Sodomytes, oz amende by re= pentaūce as did the Nineuites. Eue you it is that must eyther make re= stitucion and amendes spedely, oz elles fele the vengeaunce of God grieuously. Do not thynke that by restitucion and amendes makyng I meane the buyldynge agayne of abbeyes oz cloysters, no I do not: Foz yf charitable almes, honeste hospitalitie, and necessary scholes, foz the bryngynge vp of yougth had ben indifferently mayntayned

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and

and not cleane taken away in some places, I would not at this time haue spoken of restitucion. Howe be it sure I am, that if at the orderinge of these thynges there had been in the officers as much godlines as there was couetousnes, superstitious men had not been put from their liuinges to their pensions out of those houses, wher they myght haue had schole masters to haue taught them to be good, and for lesse wages: or for the reseruacion of their pensions, receyued into cures, and personages, where as they can do no good, and wyll do muche harme. Here as concerninge these thinges I saye, if man do not make restitucion, God wyll take vengeaunce. For the people that by thys meanes contynue in deuelyshe superstition, and begyn vngracious rebellion, do dye, and are damned in their owne synnes

but the bloud of their bodyes and soules shall be required at youre handes. Yea and the abhominable errour of those that would haue no rulers in authoritie, cometh partely by your occasion, whyche vnto your owne vayne glorye, and pryuate cõmoditie, do abuse the power and authoritie ordeyned of God to hys glorye, and to the commen wealthe. Thus ye perceyue howe that some ryche menne and rulers abusynge their ryches and authoritie, do make some eyther to iudge that it shoulde be farre better then it is, if there were neyther riche mẽ nor rulers: Howbeit those men are farre deceyued. And Paule telleth the truth, sayinge that those which be, are ordeyned of God.

Then some wyll aske thys questyõ: Seynge there is no euyll of God, howe can euyll rulers or officers be of God? You honeste men

that

that be here, and dwell in the countrey, heare this lesson, and marke it, and take it home wyth you, for your selues, and your neyghbour. It is God, *Qui facit hypocritã regnare propter peccata populi.* It is God, as the scripture in the. xxxiii. of Job doth testifye, whych maketh an hypocritie to be a ruler for the synnes of the people. Nowe the people of the countrey vse to saye, that their gentlemen and officers were neuer so full of fayre woordes and euyll dedes (whych is hypocrisy) as they nowe be. For a gentleman wyl saye that he loueth his tenaunt as well as hys father dyd, but he kepeth not so good a house to make them chere as hys father dyd, and yet he taketh mo fynes, & greater rentes to make them neadye, then hys father hadde. NB.

Another wyll say that he would bye a Lordshyppe of the kyng, for NB.

the loue that he hath to the tenaun
tes thereof, but assone as he hathe
boughte it, by takynge of fynes,
heyghnyng of rentes, and sellyng
away of cõmodities, he maketh the
same tenantes pay for it. Another
sayth that he would haue an office
to do good in hys contrey, but as
sone as he hath authoritie to take
the fee to hym selfe, he setteth hys
seruaunte to do hys duetye, and in
stede of wages he geueth them au-
thoritie to lyue of pyllage, bzybzy
and extorcion in the countrey.

Now you of the coũtrey, marke
your lesso I saye, and take it home
wyth you. It is God that maketh
these cupl men to be gentlemen ru-
lers, and officers in the countrey: it
is the sinnes of the people that cau
seth God to make these men youre
rulers. The man is sometymes e-
upll, but the authoritie from God
is alwayes good, and God geueth

good

good authozitye vnto euyll men, to punyshe the synnes of the euyll people. It is not therefoze reppynyng, rebellyng, oz resistyng gods ozdinance, that wyll amende euyll rulers. Foz Paule sayeth, that all powers be of goddes ozdinaunce. And in Job it is playne, that euyll menne bee made rulers by God: So that who soeuer resysteth the offycers, be the menne neuer so euyl that be in office, he resisteth the ozdinaūce of God, he can not preuayle againste God, but surely he shall be plaged of God. And as the people can haue no remedye against euyll rulers by rebellyon, so can the rulers haue no redzesse of rebellious people by oppzessyon. Example of bothe we haue in the thyzd booke of the Kynges, where as it appeareth that Roboam leauyng good counsell to vse the people wyth gentlenes and folowyng

euyll counsell to kepe them vnder by extremytye, dyd so exasperate and styrre vp the hertes of the people against hym beyng their kyng, that ten partes of them dyd by seditious rebellion, burste oute from hym, and were neuer after subiecte vnto hym, nor to none of his posteritie. And those rebellious people by Jeroboam whom they them selues chose to be their kynge, or rather the captayne of theyr rebellyon, were brought into farre worse case and more myserye then euer they were afore, compelled to forsake God, and to vse Idolatrye, and were euer after plaged wyth sodeyne deathe, honger, dearthe, warres, captyuytie, and all kynde of myserye.

Learne therefore ye people if ye inforce to ease your selues, whereas ye imagine that ye be euyll entreated of men, be ye sure that ye shall

for

fele in deede that ye shall be more greuously afflycted by the ordynaunce of God. And learne ye rulers if ye intende by onely suppression to kepe vnder rebellion, be ye sure if ye thruste it downe in one place it wyll braste out wyth more vyolence and greater daunger in ten other places, to the further dysquietynge of you beynge rulars, and to the vtter destruccyon of all youre people beynge rebelles.

Heare ye people what God sayeth by those people that wyll not be in subiection, because they thynke the men to be euyl whiche be in authoritye. Yea harke what the Lord sayeth as concernynge the proude, ambycyouse, and vncyrcumcysed kynge Nabugodonozer whyche was an euyll manne in dede, in the twentie and seuen Chapter of Hieremye. *Gens et regnum. et cetera.*

That people and realme that doth not ſerue Nabugodonezer ỹ kinge of Babilon, and whoſoeuer putteth not his necke vnder the yocke of Nabugodnozer the kynge of Babilon, I(ſayeth the Lozde) wyl viſet vpon that people in ſweard, honger, and in peſtylence. And in the.xxviii. of the ſame Pzophete. *Catenas ligneas contriuiſti, et facies pro eis ferreas.* Thou haſt bzoken the fetters of wood, and ſhalt make foz thẽ fetters of yron. By the whiche he declareth ỹ as a pzyſoner in ỹ ke pynge of a gayler, if he bzeake hys fetters of wood, ſhall not therefoze by the gayler be ſet at lybertye, but rather cheyned wyth moze ſtronge fetters of yron: Euen ſo, people be ynge in the keppng of God, if they by rebellyon bzeake their yocke of ſubiection, whych they nowe haue, ſhall not therfoze by God be putte at libertie, but rather be thzuſte in-

to a more straite, greuous, & stronger pocke, where they shall be sure neuer to haue libertie nor ease.

Wherfore ye people, if ye fele your burden is heauye, and youre pocke greuouse, pacyently suffer, and call vnto the Lorde: for then he wyll heare thee, and he wyl relieue thee, and he wyll delyuer thee.

And you rulers, because ye knowe that the people oughte not to forsake or refuse what burden or yoke so euer ye charge them wyth all, see that ye chatge them with no more then they maye beare and suffer. For if they cry vnto you for relieke and easemente, and you wyll not regarde theyr sorowes, but imagynynge that they be to wealthy, ye wyll encrease their miserye, and decay their wealthe, as Pharao, and Roboam did: Well then, if the examples of Pharao and Roboam wyll not suffyce you, marcke

what

what God, by the prophet Ezechi. sayth (I pray you) in the .xxxiiii. of Ezechiel, *Audite pastores. &c.* Do not thynke that for because pastors be named there, ỹ therfore it is al spoken onely vnto the clargye, but for asmuche as all officers and rulers ought rather to be feders then spoilers, it is spoken vnto you officers, which do not enter in by ỹ doze of loue, as a shephearde to feede, but clime ouer another waye thozowe couetousnes as a thiefe, to robbe & spoyle the flocke of Chzist in your office. Here what the Lozde sayeth vnto you officers ỹ fede youre selues by seking of gaines, & not your flocke by doing your dutie. Thus sayth the Lozd: I my selfe wyl vpon these pastozs, and I wil require my shepe at their handes, and wyll make thẽ to cease frõ fedyng of my flocke, yea the pastozs shal fede thẽ selues no moze, for I wyll delyuer my

ny flocke out of their handes, and they shall be no longer a praye for thē to fede vpō. Undoubtedly if ye shuld entēde by your authority rather your selues to liue in riote, thē to kepe ŷ people in quietnes, your rulynge shulde not long continue. Surely ther is none other remedy for ryche or poore, high or low, gētlemā or yeomā, to helpe to amende the disquietnes in thys realme, but to pulle and rote that out of youre hertes, which is roted in euery one of your hertes, the rote of all euyll, whyche is couetousnes. For euen you husbandmen whyche crye out vpon the couetousnes of gentleme & officers, it is euen couetousnes in you, ŷ causeth, & ingēdreth couetousnes in thē. For, for to get your neyghbours ferme, ye wyll offer & desire thē to take bribes, fynes, and rentes more thē they loke for, or thē you your selues be wel able to pay

It

It is a wonderous thing to se gē-
tlemen take so great rentes, fynes,
and ingressaunce for couetousnes
to aduaunce theyr owne landes:
Howbeit it is a farre more won-
derfull thyng to see husbande men
offer and geue so greate fynes, ren-
tes, incomes, yea and bribes for co-
uetousnes to gette other mennes
fermes. It semeth to come of great
couetousnes for riche men, to make
straȳte lawes to saue their owne
goodes: Howbeit it is in deede a
farre more couetousnes for poore
men by rebellion to robbe, & spoile
other mens goodes. And this dare
I saye, takyng all you to beare re-
corde, that the sorest lawes that e-
uer any tyraunt made in any lāde,
if they shuld cōtinue many yeares
coulde not cause such and so great
murther, myschiefe, and wretched-
nes as ye perceyue and know that
thys rebellyon in England conty-

nuing

nuynge but a fewe monethes, hath caused: by the which ye may learne that although lawers be comenly called most couetous, yet compare them with rebels, and as pickinge theft, is lesse then murtheryng robrye: so is the couetousnes of gredy lawers which begyle craftely, farleste then the couetousnes of rebelles, whych spoyle cruelly. Lette vs therefore euerye one acknowesledgynge oure owne faultes, where as most euyll spryngeth, there labboute fyrste wyth moste diligence to plucke vp the roote of that euil, whyche is couetousnes: that God ingraftynge grace in vs, maye geue occasyon vnto oure Rulars rather to bee occupyed in rewardynge of vertue, then in punysheyng of vyce: Yea that God be not prouoked by our sinnes to sende euyll rulers to punyshe euyll men, but rather moued by oure repen-

taunce

taunce, to preserue these good rulers whiche be sente alreadye to the greate comforte of all good men: especially the kinges maiesty, whose godlynes, vertue, & grace, is lyke to make this realme to florysshe, if oure synnes do not cause God to thinke our realme vnworthy to enioye the treasure of so precyous a Iewell. Manye other noble men therebe as I truste, some that I do certaynlye knowe, whose tender heartes do muche lamente youre griefes, and whose godlye prouision wyll be muche vnto youre comforte, if youre vnpaciente stubburnes do not disapoynte their good purpose. If euer at any tyme God did send vnto any afflycted people reliefe, comforte, and prosperytye, it came alwayes by good rulers, at suche tyme as the people beeynge in affliccyon, dyd humble them selues in pacyence, and cryed

B.

vn

vnto the Lorde wyth prayer, as is apparente in the houndreth and seuen Psalme. *Clamauerunt ad dominum cum tribularentur, et de necessitatibus eorum liberauit eos.* When they were in tronble they called vnto thee Lorde, and he deliuered them forth of their troublousesome greefes. And in the bookes of the Iudges and of the kynges, ye maye reade how that God, to delyuer his people forth of misery, and to prosper them in wealth, dyd reyse vp good rulers as Gedeon, Barac, Jepthe, Sampson. Dauid, Samuel, and suche other. And wythoute doubte euen at this time here in England, God hathe rayled vp a gracyous kynge, & some suche noble men as be neyther cruell nor couetous. If ther be therfore in vs pacience, humility, thankfulnes, & prayer, surely we shall soone feele relyefe, comforte and prosperitie.

E 7

They

Thei therfore ȳ as yet feele thē ſel-
ues greued, let thē cal vnto ȳ lord,
lokinge for his helpe in pacient
ſuffering, not prouoking his ven-
geaunce by vngracious rebellinge
agaynſte hys officers, vnhappye
reſiſting hys ordinaunce: vnhap-
py reſiſtyng may I well call it, for
vnhappye are all they that vſe it,
purchaſing thereby to them ſelues
iudgement, vengeaunce, and dam-
nacyon. O howe vnhappye haue
they been here in England, whiche
haue not quietlye ſuffered a con-
foztable reformacion of their grea-
teſt griefes and harmes, to procede
from god to thē by his ordinaūce,
but vnpacientlye grudginge haue
offēded god, diſquieted this realm,
and vndone them ſelues, by reſy-
ſtynge goddes ordynaunce. For
the greateſt griefe that hathe been
vnto the people in thys realme,
hath bene the incloſing of comens,

NB.

as

as concernyng the whyche the powers ordeyned of GOD for that purpose, made an acte of parlyamente, forbiddynge anye man to enclose vnto hys pryuate vse, that whyche of long tyme had bene taken, and vsed as common. And afterwardes, the same powers dyd sende forthe proclamacions, warnynge theym whyche contrarye to thys acte of parliament had inclosed groundes, offendynge the people, that they accordynge to these Proclamacions shoulde laye the same inclosed landes abroade agayne, to satysfye the acte of parliamente, and to releue the people. And for because neyther of these wayes toke effecte, there was immediatly further commissions dyrected to put suche men in authoryty, as could easelye, and woulde gladly, and were purposed spedely to haue layed vnlawfull inclosed

landes abrode agayne, in such quiet sorte as shoulde haue bene most to the kynges honour, to ye wealth of thys realme, and to the greatest comfort of those whyche were most greued. Now howe the people dyd take or rather how they dyd resyste and wythstand thys, ye know. And I shall rehearse whan as I haue tellied you of one other thyng whyche beynge of longer contynuance in Englande, hath done ferre more harme, and yet the gryef ther of fer lesse, yea nothynge at all felt. For the deadly wound therof dyd brynge the people past all felynge of gryefe. And the venomous poysen brought the people in suche a Maze, that they dyd not fele and perceyue them selues to be in most horryble myserable wretchednes; whan as the worde of GOD, the breede of lyfe, the sauyng health in Christ Iesu, was taken away, and

fra straunge language shut, and closed vp from theym, so that they wythout felyng were led frō God by mannes tradicions vnto vayne ceremonis, to be most venemously poysoned wyth dyuelishe superstition. Therefore whan as the mercyfull goodnes of God beholdyng the miseries of the people, by the prouydence of the kynges maiestye, & his counsell, purposely ordeined of God to confort, healpe, and amend the people of thys realme, by the restoryng of goddes worde, and settynge it playnclye forthe in the Englysh tong, with the ryght vse and dew administracion of hys sacramentes to be imprynted, and confyrmed in our hartes: Whan as I saye, by these gracyous meanes, and godlye order, God hym selfe dyd offer vnto the people, relyefe, comforte, and prosperitye:

The

Then the vngodlye, vngracious & vnhappye people, beynge moofte vnkynde, where as they fhoulde haue bene moofte thankefull, dyd ſtrucke GOD, dyſpiſed hys ordinaunce, & preſumed of theyr owne wylfulnes ſo farre as they coulde or myghte, to wythſtand the ordynaunce of God, refuſed the grace of God, and procured to theym ſelues the vengeaunce of God. Wherefore we haupnge thys terrible example in freſhe memorye, and ſeynge a gracyous kyng, and godly rulars ordeyned of GOD, to amende oure gryefes, although all that cannot be amended in one day, whyche hath bene appayrynge manyeeres, yet let vs pacientlye ſuffer for a tyme, not doubtynge but that that reliefe, comforte, and wealth, whyche God hathe promyſed vnto Englande by hys worde, offered of hys goodnes, and begon

by his ordinaunce, shalbe brought vnto passe, by hys wysdome and myghte: in suche wyse as shall be moste for hys glorye, the kynges honoure, the wealth of the realme, and most to the conforte of theym that mooste pacyentlye in hope, truste to goddes goodnes. These exāples haue I rehearsed to teach you as it were by experience, howe true this saying of Paul is: They whyche wythstande or resyste the powers ordeyned of God, receyue vnto theym selues Judgemente: whyche is vengeaunce, and damnacion. Let vs therfore amend our lyues, and be good men, and we shall not nede to hate and feare, but haue greate occasion to loue, and truste those whyche be nowe our chyefe rulars. For they be as Paule sayeth, made rulars, not to put theym in feare that do good, but

but theym whyche do euyll: so that none nedeth to feare these rulers, but euell doers. Whyche in euyll doynge hane deserued of the rulers to be punyshed, and in resystynge theyr power ordeyned of GOD, do hasten, and aggrauate towardes theym selues, the sore vengeaunce of GOD. It foloweth: Wouldest thou be wythout feare of power, do that whyche is good, and thou shalte haue prayse of it: for he is the mynyster of God to do the good, but yf thou do euyl, feare. For he beareth not the swearde wythout a cause, but is the mynister of GOD to aduenge in wrath hym that doeth euyll. All these wordes Peter concludeth bryefelye in the second of hys first Epistle, seying that those that haue rule and authorytye, be sente

ad vindictam malorum, laudem vero bonorum

vorum. That is to saye: to take ven-
geaunce of euell doers, and to com-
mende the good.

Whosoeuer thou arte therefore
and of whatsoeuer degree or sorte
thou bee, yf thou bee a Subiecte
thou muste remember, and consy-
der howe that powers be ordayn-
ned of God for the, yf thou be euyll
to make the good by dewe correccy-
on: yf thou be good to make the bet
ter, by the encoragemente of com-
mendacyon, prayse, and maynte-
naunce. Looke therefore all you
that haue power, and authorytye
of GOD, that ye vse it, as ye are
commaunded by God; to correcte
and punyshe the euyll doer, and to
encorage, rewarde, and mayntaine
the good.

Se that for so ferre as youre
power extendeth, there be no euyll
vnpunyshed, nor no good vnrewar
ded. But harcke a lytle, and I shal

tell you of an abomynable robbery done in the Citye, knowen to the officers of the city, & as yet not punyshed, but rather mayntayned in the city. There is a greate summe of monye sente from an honorable Lord by hys seruaunte vnto those whome he is indetted vnto in the citye. The officers knowynge that they to whom thys monye is sente haue great nede of it, knowe also in what places, at what tymes these vnthryftye seruauntes by whome it is sente, at gammynge, banckettyng, and riot, do spende it. If thys be an euell dede, why is it not punyshed? Bycause it is not knowen some saye. But whyther they meane that it is not knowen to be done, or not knowē to be euyll I doubte. And therefore here now wyll I make it openlye knowen boeth to be done, and also to be euell done, and worse suffered. But

doth

doeth not manye of you knowe: sure I am that all you that be officers oughte to know that all that ryches and treasures whyche rych men, and rufflers, waste at gredye gamming, glotonous banckettting, and suche riote, is not theyr owne, but sente by theym from the honorable Lorde of heauen, vnto other that be honest, pore, and nedye: vnto whome God by hys promyse is indetted. Ye knowe, that *Domini est terra et plenitudo eius.* The yearthe is the Lordes, and the plenty ther of. So that no mā hath any thyng of hys owne: But hath receyued all of the Lorde. For, *Quid habes quod non accepisti?* What haste thou that thou hast not receyued: Yea thou as a seruaunte haste receyued of thy Lord, whych gyueth vnto hys seruauntes the Talentes of hys treasures. And to knowe for what purpose he gyueth theym vnto

you

you, reade Esaye, the. xviii. *Frange esurienti panem tuum. etc.* Breacke thy breade vnto the hungrye, and the nedye: & the wanderyng leade into thy house: whan thou seest one naked cloth hym, and do not dyspyse thyne owne fleshe. Heare you seruauntes of the Lorde, whych haue receyued the treasures of the lord, vnto whom the lorde by you hath sente them: vnto the houngrye, the nedye, the naked, and those that be of the same fleshe and bloude that you youre selues be. Nowe you offycers knowynge that greate ryches, and treasures sente from the honorable lord of heauen, vnto his welbeloued people, the nedy members of Christes bodye, by these vnthriftye seruauntes is spente at gammynge, and riote, within your offyces, ye muste nedes knowe that an euyll dede is done. Let vs therfore I praye you, knowe howe

it is punyshed. Peraduenture ye wyll saye: ther is no lawe in England that appoynteth any punyshmente for gamners. If therefore euyll dedes maye be done in Englande wythout feare, than is the sweard of authority borne in Englād, wythout a cause. But I wyll tell the that art an officer in England or in what Christen lande so euer it be: whereas there is no certayne punyshmēt for any euyl dede by mans law there the officer mays ought to vse any kind of punishment to amende or restreyne the euyll doer, by goddes lawe. But without doubte yf those same men should spende in the same sorte of ryot, so great treasures sente from the Kynges Maiestye unto the Aldermenne of thys Cytye, there shoulde be punyshmente, correccyon, and reamedye founde for theym quyckely.

And

And of very conscience is not god as much to be feared as the kynge and the poore, and nedye as well to be pytied and prouyded for as the rych and wealthy.

Well, gamners, ryotters, and all euell doers, yf they do not repente, shalbe damned in theyr owne synnes: but the bloude of theyr soules shalbe requyred at the handes of the offycers, whyche by feare shoulde haue caused theim to leaue synne. Yea but what shall me than saye by vsurye, whyche is nowe made so lawefull that an offycer yf he would, can not punysh, to make men to leaue it. As concernynge thys matter we haue playne commaūdemente in the fiftene of Deutro. And in the fyfte of Math. To lend to hym that nedeth, and wold borowe. And in the syxte of Luke it is playne. *Date mutuo, nihil inde sperantes.* Lende sayeth Christe, tru-

king to haue no gayn therby. Here we haue two commaundementes, the one is to lende, and the other not to lende for lukar: now he that breaketh goddes commaundement must nedes go to the deuyll. So that in breakynge these two commaundementes, here is two wayes for you ryche men to go to the dyuyll: Eyther in lendynge for luker, or els in not lendynge anye thynge at all. Manye of you there be, that whosoeuer sayeth nay, wyll nedes the one of these two wayes. For yf mans lawe do stop vp vsurye, so ẏ by lendyng thou cãst haue no gaynes, than wylte thou the other wayeapace, and lend nothyng at all. So shalte thou be suer to come ther away to the deuyll. For than shall no man in no case haue anye vse of thy goods. Therefore neyther the lawe, nor the officer in sufferynge a lytle vsurye, and com-

maundinge none, doth mayntayne or allow vsurye, But for because ye beynge an vsurer wylte nedes to the dyuell, they suffer the to goo such awaye as some commodytye myght come to other by some vse of thy goodes, rather than by stoppynge vp that waye, to dryue the there awaye as no man coulde haue anye vse of anye of thy gooddes. For where as God commaundeth, and thy nedy neyghbour desyreth the to lende, and thou neyther at the reuerence of God, nor for pitye of thy neyghboure wylte lende of loue frelye: but contrarye to goddes commaundemente wyth out pytye of the poore, thou wylte not stycke to lende for gredynesse of luker couetouslye: thy owne dedes declare the to be so voyde of all godly charity, and so ful of diuilysh couetousnes, that thou art fer past all mans cure, and helpe, either

by lawe or punishmente. So wyll I leue the, and speake of those that myght, and oughte to be healed by men beynge in authoritye, and yet wyll not.

For ther be sum suche lopy fel-lowes that they wylbe subiect to no powers, which by feare myght cause them to forbeare theyr vayne plea-sures in euil: vnto those now consequentlye doth Paule speake, say-inge: ye must nedes be subiecte, not onely for wrathe, but also for con-science sake. If ye be suche lopy fe-lowes that ye feare not the wrathe or displeasure of officers, whan as ye do euyll, yet grope youre owne conscience, that ye may fele what a greuous synne it is to withstande the powers ordayned of GOD to minister deme correccyon vnto euyll doers. For not onely thy conscyence, but also thyne owne deede in that thou doeste paye

tribute

tribute for thys thynge, shall testi-
fye agaynst the: that thou know-
west theym to be the mynisters of
GOD, attendynge to thys same
thynge, to thys bryngynge euell
doers in feare. It is therefore a
matter of conscience for the so to w̄
stande the powers ordayned of
God, that thei take no place in the,
but that thou wylt do euell wyth-
out feare, & maintaine that whych
is euell done, by worse presumpci-
on. I do not saye that whatsoeuer
the magystrates commaunde is
a matter of conscience, but what
soeuer is euell, is a matter of con-
scyence. And to resyste ryghte by
myghte, so that thou wylte not be
subiecte in humylitye, vnto those
powers whyche God by hys righte
hath set ouer the in authoritye is a
greate euell, and therefore a greate
matter of cōscience. Many exāples
we haue whyche doeth proue that

euerye

euerye commaundement of magistrates be not matters in conscicē, & yet euery resisting or rebelling against their autority is a matter in conscience. The Iewes had a custume cōfirmed by their elders whe che were magistrates, that no man should eate wyth vnwasche hādes: Christe Iesu leafte thys custome, brake thys tradicion wythout any grudge of conscience.

Dauid knowynge Saule the kyng to be a wycked man and hys deadly enemy, and hauyng Saule in a denne, where as if he would, he myght haue kylled hym: this Dauid hadde a good conscience not to touche the loordes anointed, to suffer Saule to be kynge and to submitte hym selfe. Daniel was commaunded not to praye to God: the Apostles were commaunded not to preache gods worde. These dyd not rebell against the higher pow-

ers, no not yet for conscience obey men, but rather they obeyed God. For Daniell did praye, and the Apostles dyd preache. So tyse not, rebell not, resiste not, what soeuer the rulers them selues do: And be ye not so scrupulous as to thynke the bond in conscience vnto euerye thing that a mā beyng a ruler commaundeth the to do it especiallye, if God cōmaund the contrary. Now it followeth, geue vnto euerye one that which is due: Euery dutye belōging to euery body, can not here be declared, no not at this tyme rehearsed, I wyll therefore speake briefely of one thynge whych shall be a generall exāple for all duties. Pau.i. vnto the Cor.xi. *Vnus panis unū corpus multi sumus:* One bred sayeth he one body we are ỹ be many: by the whiche he declareth that as of diuers cornes of wheate by the liquor of water knodē into dough

is

is made one loafe of breade: so we being diuerse men, by loue and charitie, whyche is the liquor of lyfe, ioyned into one congregacion, be made as dyuers members of one misticall body of Christe, wherby I say, as by one example in the stede of many, learne that the more gorgeous you youre selues bee in silkes & veluettes, the more shame is it for you to see other poore and neady, beyng members of the same bodye, in ragges and clothe, yea bare and naked.

Doest thou not thynke them to be members of the same bodye that thou arte? Then arte not thou a member of Christe, then arte not thou a chylde of God, then art not thou a christen man. One member oughte as well to be prouided for, as a nother: I do not say that one ought to haue as costely prouision as a nother.

But as there be dyuers members in dyuers places, hauyng dyuers duties, so to haue dyuers prouision in feedyng and clothyng. And as they be all in one body, so none to be without that feedynge and clothyng, whych for that part of the bodys is meete and necessarye. Euen as ye do prouide indifferentlye for euery parte of youre naturall bodye, by reason of the which, ye are bounde, and subiecte to corruption: So let no parte or member of youre Christen bodye be vnprouyded for: By reason of the whyche bodye, ye be heyres of the heauenly kyngdome. And this one example generally shall teache you to gyue that whych is due vnto euery one seuerally. Nowe here folowth but euē.iiii. wordes: Tribute, custume, feer, honor. Of these iiii. wordes wil I conclude almost in.iiii. wordes. Ye must gyue tribute

bute, to whome trybute is due: cu-
stome, to whome custome is due:
feare, to whō feare is due: honour,
to whome honoure is due. Under
trybute be cōteined taxes, fiftenth,
subsides, and suche as be payed at
sometymes to the Rulers, and be
not continuall. Customes be ty-
thes, tolles, rentes, and such as the
people paye vnto the officers con-
tinually. For payinge of trybute
beſydes thys commaundemente of
Paule, we haue exāple of Chriſtes
mother, whych beyng at the houre
of her trauell went out of Galyle
vnto Bethlem, a toune in Jewry,
there to be taxed, and pay trybute
vnto Cesar.

As concernyng custome, Chriſt
hymselfe cōmaunded Peter to pay
for them both, leſt that they ſhulde
offend: that is, leſt that they, in not
paying, ſhuld geue euyll example
vnto the people. So Chriſtian men

muſt nedes paye both trybute and cuſtome. What trybute and cuſtome good men may take, it appereth in that that goeth afore: ſurelye euen ſo muche and no more as ſhall ſufficientlye dyſcharge their coſtes, neceſſarylye beſtowed in correctynge of euyll, and rewardyng good. Marke that I ſay they may or oughte to take no more: for here I tell them their duty. For truly if they do requyre more of you that be their ſubiectes, then is it youre duty to paye that whiche they aſke, and not to be curyous to know for what cauſe it is aſked, but this onlye to take hede that with due reuerence ye pay it, as Paule cõmaundeth, and as Chriſte and hys mother haue geuen you exãple. Feare and honoure belonge chiefelye, yea in a manner onely vnto God. For God onely for hym ſelfe is to be feared and honoured.

All other for gods cause, are so to be feared and honoured: as that feare and honoure which is geuen vnto them, may procede and come finally vnto God. For, *dominũ deum tuum adorabis et illum solum coles.* Thou shalte honoure the Lorde thy God, and hym only shalt thou reuerentlye serue. As for the Deuyll, feare hym not, for he wyll doo no lesse harme vnto thee then he canne: he canne do no more then God wyll suffer hym. Feare therfore leste that thou offende God, and he sufferre the Deuyll to vtter hys malyce, and mischyefe towardes thee.

That feare, honoure, or seruice whyche as cordynge to goddes commaundements is done vnto those personnes whom God hath authorysed to receyue it in hys name, is done vnto God.

As that money whych by thy commaundemente is payde to thy seruaũt in thy name, is paid vnto the. Therefore Christe tulynge in magistrates by authoryte, and beynge youngeye and coulde in the poore by pytye, doeth commaunde vs to geue, and promyseth that he hym selfe wyll receyue and rewarde that honoure of reuerence, seruyce and obedyence doone to the hygher powers, as to hys ordinaunce in the common welath: and also that honour of charitable almes, relyefe, and confort, whych is bestowed vpon the poore and neady, as vpon the lyuely membets of his owne body. As for that whych wythout goddes cõmaundemẽt, of mans phantasticall imagination is doone vnto Images, must nedes be hyghe dyshonoure, & greuous displeasure vnto God, when as the lyuely ymage of God

created

created wyth hys owne hande in flesshe and bloud, doth honor, reuerence, & homage vnto a dead picture of man, grauen in stocke or stone, wyth a workemans tooles

God is also honoured in all hys creatures, when as they be taken wyth thankes, and vsed as he hath commaunded: and therfore, when as they be vnthankfully taken, or wyckedly abused, then is he dishonoured, and displeased.

Nowe, heare a short conclusion, *Qui ex deo est, uerbum dei audit*: He that is of God, heareth the worde of God. All you I saye that be Christen men, Gods chyldren, and indued wyth Goddes spirytt, wyll heare the worde of Gods threatenyng, and fearyng hys vengeaũce, repent, wyll heare the woorde of gods cõmaundement, and folowyng his counsels amende your lyues, wyl heare the worde of Gods

promyse, and pacientlỹ sufferynge, trust to hys goodnes. As for you that wyll not heare and regarde goddes worde, ye declare your selues not to be of God. But for because ye haue the deuyl to your father, ye wyll fulfyll the lustes and desyres of the Deuyll, whyche is your father. And the luste and desire of the Deuyll is, to hynder the worcke and pleasure of God: and thys is the worke and wyll of God, that we shonld repose oure fayth and truste in Christe Jesu, and bestowe oure labour and diligence in out owne vocacyon. Therefore the deuyll poysonynge all hys wyth greadye couetousenes, wyll cause them euer to trust to their owne prouision, and neuer to be content wyth their owne vocacion, but beynge called of God to be marchaunt, gentleman, lawer, or courtear, yet to be readye

at

at a beeke of their father the deuyl, beſydes this their godly vocacion, deuyllyſhelpe to proule for, ſeke, and purchaſe farmes, perſonages, and benefices, to diſcourage houſbandemenne from tyllynge of the grounde, and miniſters from preachynge of Goddes woorde: that therby maye come a greuouſe honger, dearth, and lacke both of naturall ſubſtaunce for the bodye, and alſo of heauenly foode for the ſoule. And then thoſe in the countrey that be not gods chyldren, but deuyllyſhe vipers, will hyſſe, whiſper, and ſwell wyth venemous preſumpcion, and their ſting of rebellion to deſtroy both them ſelues, & al the cuntry. But they of ỹ cuntry or els where, that be the chyldren of God in dede, knowynge couetous riche men & officers to be ſparpled abrod in the cũtry as the ſcourges of god, to beat the for their ſynnes,

lyke

lyke gentle chyldreu, wyl acknowledge their owne fautes, and paciently suffryng correccion, pitifullye crye vnto their heauenly father for mercy, forgeuenesse, & conforte. So all you in England, that haue any godly knowledge, grace, and charitie, wyll say with the prophet Dauid: *Verga tua, et baculus tuus, ipsa me consolata sunt:* Thy rod, O Lorde and thy staffe, they it be whyche haue conforted me. Thy rodde of correcciō, whych is these couetous ryche men, & officers, and thy staffe of conforte, whyche is the kynges maiestie, whom thou hast endowed wyth a gracious gentle nature, godly educacion, wonderful wyt, & great learnyng: yea, and those noble men whom thou hast called frō their vayne plesures, to take great paynes, of a reuerēt loue towardes the kyng, and of a charitable pitie towardes vs, to bestowe their lan-

des

des and goodes, tyme, and studye, and all that euer they haue, to pro-sper the kynge, to prouide for hys realme, and to cherish vs his peo-ple therof. Thus thy rodde of cor-rection, O Lorde, hath taught vs to be subiecte in humilitie vnto all hyghet powers, as to thy ordi-naunce: & this thy staffe of cõforte o Lorde, doth encorage vs to loue & trust thē, especially vnto whome thou hast geuen hyest power and authoritie. So that we can nowe wyllyngly geue vnto euerye one that whyche is due: vnto ỹ higher powers, reuerence, seruyce, and o-bedience, vnto all ingeneral fayth-full dealynge, and vnto the poore and needye, charitable almes, re-leefe and conforte.

Giue therfore vnto vs, o Lord, mercye & grace, that we maye ren-der vnto thee thankes and prayse for euer. Amen.

¶ Imprinted
at London by John
Dute, dwellinge ouer Al-
dersgate, and Wyl-
liam Seres dwel-
ling in Peter
Colledge.
The yeare of our Lorde God
M.D.L. the nynth
daye of Aprill.

22 JY 69